

BAPTIST RECORD

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L. S. FOSTER, PROPRIETOR.

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EDITORIAL.

NOTES AND COMMENTS.

All the churches should send up to the Association their collections for missions. Many have not completed their contributions for the year; they should now make up. You Mississippi Baptists are very much neglecting the Sunday-school work. That is what an observing brother from afar said to us recently, and we are afraid it is true. Brethren, please do not forget the Record at the Associations. It is essential to the success of all our work.

The training of the great army of converts which God has added to the churches this summer is now a charge on pastors and churches. Do not neglect it. By the love you bear their redeemed souls, by the love you have for the churches, by the hope of the future, see that they are cared for and trained in the service of God. One of our last week we met two Baptist judges, and the burden of their conversation was prohibition and religion. It will be a good day when all the high places of the land are filled with men who fear God and regard men.

"Before God will justify us from our sins, we must justify God in condemning us for our sins." That is one of the great things we heard Brother Cairns say. "What can be done when the demons oppose every good thing we undertake?" Get other deacons. Young Brother Morris Cole of New Orleans, is helping in the meeting at Brookhaven. It gives us great joy to see the children walking in the ways of their godly parents.

Miss Willard says Joseph Cook has one of the most hospitable minds she ever met. It takes in and sympathizes with every good thing. Such should be every mind—truly hospitable to the good. There has long been wanting a mediating force between the morals of religion and political life. It has come in prohibition.

Conversation, seasoned with grace, is what old Sam Johnson called "good talk." There is much need of more of it. Before you visit your congregation, brother, consider whether it will do any good. Bishop Farish thinks E. A. H. Booth is the best hand to talk to negroes he ever heard try it, and that means that he is a great preacher for if he can make the negro see it, the rest can.

The senior attended services conducted by Brother Cairns at Brookhaven, Monday night and Tuesday morning. The discourses, one on justification and the other on prayer, were eminently Scriptural, and the Spirit of the Lord was evidently with the people.

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them (the editorials on Regeneration.) Our people need, tonight, on the old time Baptist hand-mark doctrines.—C. E. W. Dobbins. This kind note accompanies a communication from the Dr. which will appear next week. "Let me congratulate you on getting into your own office."—E. E. King. "You may, if you like, and well do we feel. It is no small thing to turn out and set up again, but if the brethren will help us, in a few months we will be fairly on our feet." We deeply sympathize with brother Head in his affliction. "The Right Rev. Bishop blessed a sweet toned bell for St. Anne's church, Hornellsville, last Sunday. Henceforth, at the blessed Angelus chime, no morning, noonday or evening devil shall there abide."—Catholic Union and Times. What a great and free country is this; when such folly is practiced without hindrance. Alas, that baptizing babies nor bells will not cast out devils.

TWO NOMINATIONS. WITH A LESSON AND AN ENCOURAGEMENT.

The nomination of Col. Stockdale over Maj. Van Eaton in the 6th Miss. Congressional District, and Col. Hooker, over Maj. Barksdale in the 7th district, when understood, are significant. The ability of the two defeated candidates is universally conceded. Whence their defeat?

In the case of Maj. Van Eaton, who was defeated by a fraction of a vote, there were two causes. First, he voted against the Blair Education bill, which his people favored. Second, he offended the moral sentiment of a great body of his constituency by his doubtful attitude on the whisky question. After presiding over a State Prohibition Convention, he distinctly repudiated all Prohibition sentiment. Then it will be remembered by many, himself especially, that he made before the Miss. Baptist Association, last fall at Woodville, a speech that placed him in the minds of all who heard him in the ranks of Anti-Prohibitionists. A more unfortunate speech we never heard. It set the moral sentiment of the people strongly against him. Amite county was well represented in that body, and it lost him his old county and that lost him his re-nomination.

In the case of Maj. Barksdale there was a different state of affairs. He has been an able, industrious, and pains taking representative. His friends believed that he would certainly be re-nominated. He had defeated Col. Hooker four years ago by a large majority. The opening of this campaign was propitious for him. But on the "home stretch" he was overwhelmingly defeated. Why? Allowing duly for some unfortunate appointments to the explanation of it, we find in his own county, gave Col. Hooker an overwhelming majority and placed his eight votes in the Convention against the sitting candidate. How was it done? This way. Maj. Barksdale carried Jackson, Col. Hamilton and other prominent whisky men supporting him. Word was sent out that he had carried it by the Jackson ring, and the county went against him. The county had been worked in that line for two weeks before, and was prepared for the final stroke. To make it worse, the report was circulated that Maj. Barksdale voted a folded ticket, while Col. Hooker's son voted an open dry ticket. Col. H. not being in the county election day. In short, Maj. Barksdale was defeated by the support of a few prominent whisky men of Jackson. We feel that he was not fairly estimated nor justly treated. If he had been judged by himself it might have been different, and would have been.

Now for the lesson. The way for a man to be defeated for office at this date is to become associated with saloon politics in the minds of the people. In Maj. Van Eaton's case it was his own action that compromised him; in Maj. Barksdale's it was his company. The lesson in both cases is the same, and it is plain. To come to our country, it means that the influence of the Jackson whisky ring will run in any man who pretends to be a Union man, and the intelligent, moral people of the county have decreed it. Henceforth there is no better reading for any candidate than the dog story in the back of the old blue spelling book.

The encouragement is great. Ten years ago the candidate had to run with "the boys," "set up the drunks" and make friends with the lawless. Now whoever would successfully compete for public honors must look the other way. The best people of the country have come to the front to stay and set things right. "He who runs may read," especially if he runs for office.

Minute work.

We have just bought an excellent job office and will be prepared to do all kinds of job work in our own office on reasonable terms. Minute work will be made a specialty. If the brethren will give us their work, it will greatly help to carry on the Record. Thus you can help us and help yourselves too.

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ZION ASSOCIATION.

If one wants to go where Baptists are thick, let him go into the regions East of Winona, Duck Hill, Grenada, up on the back-bone of Mississippi. Here the sect everywhere spoken against have over run the country. This is the territory of the Zion Association, with its thirty-seven churches and near 2,700 members. It met with the Shiloh church last Friday. We did not reach the ground till Saturday at noon. We found Brother J. T. Pryor of Slate Springs, presiding, and Dr. W. A. Hurt clerking. Bro. J. H. Pryor was holding the purse for them. Much of the business of the session had been transacted. Good reports on missions were discussed and adopted. The year has not been one of large ingathering, and much less had been done than many desired. Nevertheless, the Association is making headway slowly. The spirit of benevolence is gradually growing. The outlook is hopeful, if there be patience and persistent effort. There are just about enough "hard-shells" scattered about among them to do a heavy scolding, always taking care to put the church on the upper side of the shield.

The Association by vote gave the representative of its board unlimited time to speak, and then unanimously recommended quarterly collections in all the churches. There are noble, good brethren in this body, but in some places they are laboring under great difficulties. It will require time, grace and consecration to bring about needed changes, but every true man should give himself to it in the fear of God.

The Association adjourned Saturday evening, but a visiting brother preached Sunday to a large and attentive audience. There were some tokens of good. The hospitality of the good people was lavished to all, though the crowds were great. We sheltered under Brother Ray's roof, along with many others.

THE COLORED PEOPLE.

Montgomery is one of the old Prohibition counties. Going out into the country from Winona and returning, several things struck us. First, the well cultivated fields in which excellent crops are growing were striking. Then the improved appearance of everything along the way, an excellent new colored church house, better tenement houses, etc. Again, the large number of well dressed colored people riding in buggies and on fat mules. We are certain the like could hardly be seen elsewhere. Going out, a party of eight buggies passed us, all together on the same errand. Several gentlemen about the general air of their every where visible. We said, "how do you account for it?" "It is the effect of Prohibition. The labor is far better and the waste far less." One man, a very moderate prohibitionist, put the saving to the country around Winona at \$100,000. The increased productiveness of labor will probably be as much.

Crops in this section are better than for years past—excellent.

DOCTRINAL DISCUSSIONS.

When this paper began its career, the whole South-west was a religious battlefield. Questions important and questions unimportant were discussed without stint, and not always, nor generally, in the best spirit. Meantime practical Christianity was neglected. In our judgment the time had come to change the trend of the denomination. The change has come. The time, we think, has now come for a general discussion of doctrinal subjects. The old members should refresh their minds on the great doctrines of revelation, and the large number of young members need to give heed to doctrine. Their comfort and stability in the Christian life depends on their knowing the principles of their holy religion.

Shortly, we shall begin a series of doctrinal discussions in this paper, covering the whole ground of the articles of faith. The ablest influence in all public affairs is at an end, and the intelligent, moral people of the county have decreed it. Henceforth there is no better reading for any candidate than the dog story in the back of the old blue spelling book.

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SOME QUERIES.

If the Solomon family is not all dead, their services ought to be secured as query editors of our religious papers. There they could find large scope for their talent, and the churches would be spared the folly of those who now, with too much readiness, are sent to answer all the questions, sensible and otherwise, propounded by brethren of all kinds of "feelings and notions." For our part, we are out of our element when trying to do this part of editing. The editor who knows it all does not live in Jackson, and has nothing to do with this paper. We have told the brethren this before, but they seem slow to believe it, and insist on our answering queries, some of them so involved that we can't know what they are.

Our custom is to try our hand on a lot of them once or twice a quarter. The time has come for an attack on a pile laid by for leisurely consideration. Here are some, which it would require two Solomons to see the least sense in. We throw them in the waste box and look again.

Next comes a lot about things of no consequence. They are sent only to the current. "Will you do no good, no matter how small?" Be it known, that this dull writer never works at puzzles. If there is any good in it, he will find it out later on. Just now there is much plain work at home that he lacks time for such as that.

We are cutting down the pile, but there is still an assorted lot on hand. Here is one of a class that worried Paul. It is just suited to minister strife, rather than godly edifying. It is about the beasts in Revelation—the horns of some of them. It should have been sent to the Herald-shell paper at Green Pond, Ala. Our excellent brother of that paper is a very horny theologian, and then there is to our mind, a deep suggestion in the location of that paper at a green place. We are not apt to see such subtle allusions, but this is one of our most brilliant moments, and we seem carried out of ourselves, as it were.

Another dip into the pile, and we bring out a lot of very practical queries, and we would answer them, if it were not that every body knows as much about them as we do. They are so plain that it would take a man of extraordinary capacity for foolishness to misunderstand them. We are not so stuck up that we are above a little folly, now and then; but there is limit to our humility, and really some of these questions are too silly to be simple. Even as we say so.

A few remain, all practical. Unfortunately we are not able to do justice to all of them; but we will say a few words about one or two of them, some that in the style of a dentist who cuts round the tooth, even though he knows he can't extract the offending member. The cutting round process sometimes makes it feel better.

A brother has a difficulty with another brother of influence. He feels that he is greatly misunderstood, misrepresented and injured. The strong brother uses all his influence against him. He has no chance. What is he to do to get his rights. Alas, we can't tell him. Gladly would we, but how can we know the ins and outs. More especially, how can we know the way to the hearts of the brethren? Our forefathers can get no grip on that tooth. But here are a few suggestions. Go, brother, to a throne of grace and linger there till your own soul is permeated with the spirit of him, who, in the awful agonies of the cross, prayed that God would forgive his persecutors. Leave off talking or thinking of wrongs till your soul is filled with love for the world. Having been thus blessed in your own soul, pray for the offending brother. After that, live peaceably. "As much as in you lieth," that is, on your side, live peaceably with him. Do good, so peace and pursue it. It may be that the trouble will continue, but we hardly think it will. At any rate, you can't be hurt, if you commit your soul to God in well doing. You may be all right, and the other brother all wrong, but human nature is tricky, and it will do you good to pray any how. Try these suggestions.

Another. Two brethren have hard feelings, they speak, but do not visit, and yet they go on in the church. One of them wants a letter, can it be granted, and if the letter leaves out the clause "in good fellowship," is it valid? Here we are more at home and really feel that our little ability in answering questions, can be of some use. A letter of dismission, duly granted is valid. It is a valid letter, with "in good fellowship" left out, and we rather like it. It is a strong point in any document, not to have too much in it. That is one of the strongest points of the Bible. We must not forget that perfection does not belong to this world—not even to churches or church members. It is easy to conceive that two good brethren might

misunderstand each other—have their feelings ruffled, and yet so far restrain themselves as to be willing to live in the church together. Each one might think the other wrong, and yet admit his general excellence, and be unwilling to see him cast out of the church. They could thus have church fellowship. Further, one of them might feel that he could serve God better in another church, where there would be less liability to irritation, and, so from a good motive, might ask for a letter. He should have it.

The trouble with some parents is that when their children have little differences they want them to kiss. That is wrong. Let them alone till they feel like kissing. So, some pastors and good brethren are always going about trying to get brethren to say good things of each other. While they keep in bounds it is better to go on and trust time and grace to make all right. Too much righteousness in a church is a nuisance. It runs into "rigidness."

Here is a plain one. A brother in being baptized was raised too quick, and the water did not quite go over his head. What about it? Well, if it was his hair, that is his own, and he is not at right, but his head did not go under, he was not fully baptized.

Advice to preachers.—In baptizing, do not slam the candidate backward and raise him up with a jerk, but, standing well back, lower the candidate deliberately till you see that the burial is complete, then raise in the same deliberate way. Thus no mistakes will occur, and the rite will be far more solemn.

The last. A brother is set apart to the ministry by one Elder and a Deacon. Was it a Scriptural ordination? The Deacon had nothing to do with it Scripturally. His action did not, perhaps, vitiate the action of the Elder, but it did not add to it. Whether one Elder can ordain is a question we have not settled in our mind. We would as soon risk Elder J. P. Everett's judgement as any brother's within our acquaintance. What do you think brother Everett?

THE WORK OF THE HOLY SPIRIT.

Perhaps there is a tendency among our churches to rely too much upon the means of grace and not enough upon the work of the Holy Spirit in all departments of Christian work. In laying plans for a meeting of days the membership usually have in mind some favorite minister and feel that if his services can be secured a good meeting will be the certain result. They rely upon the preaching of the man of the church and the conversion of sinners. There is a certain element of truth in this, for some ministers are much more effective than others. But there is in much of it a reliance upon an arm of flesh rather than upon the power of the Most High.

The Master continually spoke to his disciples about the coming of the Holy Spirit and the nature of his work. He is the Comforter, the Holy Spirit, the Spirit of truth whom the Father was to send in the name of the Son. His mission is to convince the world of sin and of righteousness and of judgement. He was to bring the words of the Master to the remembrance of the disciples. He was to lead them in all truth. After the ascension of the Lord the disciples were instructed to "tarry in Jerusalem" until they were "endued with power from on high." Even while they were going out to the mount of ascension, and when the disciples, filled with the notion of an earthly kingdom, asked, "Wilt thou at this time restore again the kingdom to Israel?" they were assured, "ye shall receive power after that the Holy Ghost is come upon you." He had just told them, "John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." We know the results of that baptism of the Holy Spirit on the day of Pentecost. The people have been filled with power when they have received the Holy Spirit.

The Word of God is the sword of the Spirit, but it must be wielded by that omnipotent Agent ere it will become efficient in saving sinners. It may be presented ever so earnestly and eloquently but unless made mighty by the Holy Spirit no sinner will ever be saved. But when the Holy Spirit is present in his gracious power, the truth presented in much weakness will become mighty in pulling down the strongholds of iniquity in the heart, and in the renewing of the soul. In the great work of saying men it is well then for Christians, if possible to have some consecrated, God-honored man to present the truth, but let them not feel that God's work will fail if they do not get such a man. Let them remember, "It is not by might, nor by power, but by my Spirit, saith the Lord." Many gracious meetings have been held without any gifted or able preacher to declare the word of the Lord, but where God's people have honored the Holy Spirit.

Another office of the Holy Spirit

is to edify and sanctify Christians. He abides with them. "The Spirit itself beareth witness with our spirit, that we are the children of God." Likewise the Spirit also helps our infirmities. We do not know how to pray, nor what to pray for. The Spirit makes intercession for us with unutterable groanings. The Spirit makes intercession for us according to the will of God. All along the course of life God's people are sanctified by the Holy Spirit of God, until they become fitted for the inheritance of the saints in light.

SOONER THAN WE THOUGHT.

Tuesday night a meeting was held in this city to take steps to establish a cotton factory in our midst. A proposition was made to raise \$50,000 here to be put against \$150,000 foreign capital \$30,000 was subscribed at once, and the other, it is said will be. So, Jackson is to take a long step forward. This is breaking ground in no direction of material prosperity, and that means a higher and better life for many people. If our people will stand together for every good enterprise, and against every bad thing, we will have a prosperous and happy people. So mote it be.

Time and Place of Association Meetings.

Aberdeen, Smithville, 15 miles N. Aberdeen, Friday before 2d Sunday in October.

Bogue Chitto, Magnolia church, Sat. before the 3rd Sunday in September.

Calhoun, Spring Creek, one mile West of Banner, Thursday before 4th Sun. Sept.

Carey, Union Ch., 2 miles from Carey, L. N. O. & T. Friday before 1st Sunday, Nov.

Central, Rocky Springs church, Friday before 1st Sunday, Nov.

Chickasaw, Quitman, Friday before 1st Sunday, Sept.

Chickasaw, Cherry Creek, Friday before 3d Sun. Sept.

Choctaw, Antioch Ch., 6 miles W. S. S. Sat. before 3d Sunday, Oct.

Coldwater, Senatobia, Thursday before 3d Sunday, Oct.

Columbus, Columbus, Friday before 2d Sun. Sept.

Fair River, Friendship church, 7 miles N. W. Brookhaven, Friday before 3d Sun. Oct.

Gulf Coast, Hartsboro, Thursday before 4th Sun. May.

Harmony, Thomastown, Friday before 4th Sun. Oct.

Indian Association, with President at his 33rd session, at the Fair Hill Baptist Church, three miles East of Tupelo, on the M. & O. railroad, on Thursday before 2d Sunday in Sept., 1886. Visitors will reach the grounds from Tupelo.

Kosciusko, New Hope, 8 miles E. Kosciusko, Friday before 3d Sun. Oct.

Liberty, Louisville, Sturges, Oktibbeha county, Sat. before 2d Sun. Oct.

Magee's Creek will convene with Line Creek church, six miles west from Osyka on Saturday before the Second Sunday in October.

The Mississippi Association meets with the Mt. Zion church, 18 miles North-west of Summit, Miss., and not far from Gloster perhaps 16 miles. Send Brother Gambrell or Brother Hall. We will need level heads there.

Mississippi River, Bethel church, six miles North-west from Tangipahoa, Louisiana, on Saturday before the 1st Sunday in Oct.

Oktibbeha, Oxford, Pope's Station, Thursday before Second Sunday in September.

Pearl Leaf, Central church eight miles West of Hattiesburg, Sat. before 1st Sun. Sept.

Pearl River, Society Hill, 12 miles N

